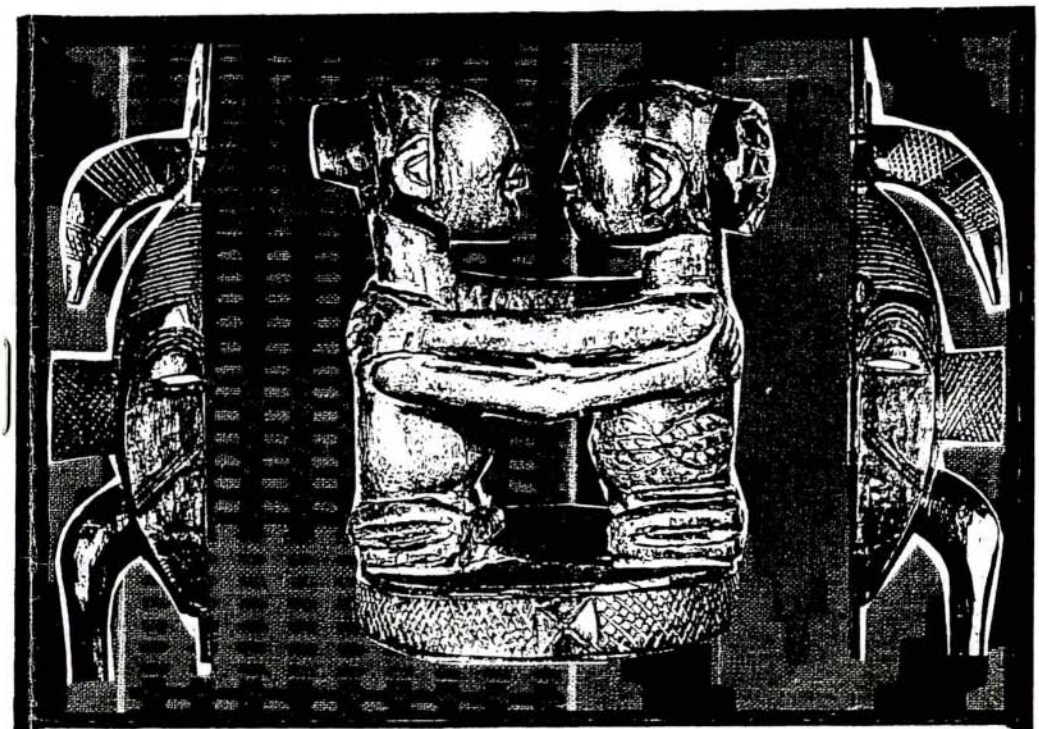
ARAMBE FLAME

VOLUME XXV No. 9 Sept. 2004



In This Edition:

Commentary: It Aint the Age, It's the Page; **From Other Sources:** Court Challenge to Federal Sentencing Guidelines, Hair Braiders in Mississippi Go to Court, Education Advocacy Group Seeking Changes in L.A., Opt-Out Clause in "No Child Left Behind," Venezuela Trying for Self-reliance, U.S. and French Appetite for Oil; **Books:** BLACK BUILDING BLOCKS, WE WANT FREEDOM; **Announcements; Back In Time**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

It Aint the Age; It's the Page

It's a safe bet that, in **at least** one city in the U.S. today, an African(probably male) in his teens through mid-twenties has had his life taken by another African in the same age range. Chances are, a gang-related beef and/or some conflict arising from drug sales and/or use were the immediate causes. Consequently, in **at least** one city, some older Africans--parents of the deceased, friends, concerned members of the community, and others--are gathered together, expressing grief, anger, desperation, and maybe hopelessness. Whatever the range of emotions, there's no doubt that someone is asking the question: What's wrong with these kids? It's understandable that this question would be asked. Doesn't there **have** to be something wrong with African youth who are willing to kill other Africans over issues that don't really pose threats to their lives? Doesn't there **have** to be something wrong with youth who value **their own** lives so little that they're willing to put them into serious jeopardy behind what amounts to nonsense? But even though it's understandable that this question is asked, the question is off-base. Instead of asking "what's wrong with these kids," older Africans should be asking "what's wrong with **us**(the community as a whole or those who should be giving guidance and leadership)."

Before we go too far with this business of what's wrong with whom, we have to get some salt into our nostrils and get our eyes focused on Iraq, where nearly a thousand soldiers in the U.S. military have been killed since the supposed "end" of major combat operations in May of 2003. A substantial number of these have been African--many ranging in age from 18 to 25. And while young Africans in the U.S. military occupation of Iraq aren't doing battle against other Africans, they are fighting against people of color, people **they've** got no beef with. These Africans in the U.S. military are putting their lives into jeopardy for reasons and interests that have nothing to do with them; in other words, for nonsense. But where are the Africans asking what's wrong with **these** kids?

Maybe the question is not being asked about **these** young

Africans because older Africans sense that the question would lead directly to "what's wrong with us." When it comes to the matter of violence among our youth on the streets of our communities, we can delude ourselves into believing these violent youth are some kind of demon seed or cursed fruit. But it's not so easy for us to delude ourselves into believing that our youth in the U.S. military are taking lives and losing their own in Iraq without there being responsibility on the part of parents, community "leaders," and others. Why?--because, though some of our youth join gangs, get involved in drugs, and otherwise jump into a swirl of violence, they do so **despite** our efforts to discourage them from doing so. On the other hand, many of our youth who join the military do so with our **blessing.**

There's no magic involved in this. Our youth are not materializing out of nothing, just showing up on the scene. They come from us and learn from us. We know they also learn from each other, learn from what they catch on t.v. and from the music they listen to, learn from school, etc. They learn from these sources and are influenced by them. Most of us believe we're equipping our youth with constructive and appropriate values and elements of character.

Essentially, we're giving them what we have. So if we have a value system in which we believe in the superiority of Europeans and inferiority of ourselves, we are passing this on to our youth. And if, due to this sense of our inferiority, we try to give value to ourselves through **things** we can wear or drive or otherwise be seen in, do we think our youth are going to flip the script? If a son sees that his daddy has blown dead presidents on some $400 lizard shoes, how's he supposed to believe there's something wrong with his copping some $200 basketball shoes? Pops might "think" his son's purchase is stupid and that there's something wrong with the generation his son is in. But aside from the fact that their tastes in styles might be different, it aint the age. Pops and the son are on the same page.

As Africans, we are what this society has made of us and what we have allowed this society to make of us. Our youth are what this society has made of them and what we, as part of society, have made of them. But it seems as though

things are spinning out of control. More and more, our youth are being influenced less by us and more by other forces, some of which--such as the commercial and entertainment industries--have evolved in sophistication and ruthlessness to a point where many African parents and other older Sisters and Brothers are feeling powerless to have any meaningful influence over our youth.

In an effort to milk as much money as possible from the cash cow that youth are in the eyes of corporate U.S.A., manufacturers and ad agencies and so forth are both blitzing them with the message that **must** have certain products in order to be about something and constructing a social situation in which youthfulness is being worshipped. So, in our communities and in others, there are people in their 30s and 40s and older who are copying the dress, speech and other mannerisms, etc. of adolescents in order to be seen as moving in the fast lane. It's some hell of a thing to see an African male in his 30s sagging or an African female in her 40s in a mini-skirt and a Lakers jacket.

A lot of what's going on in African communities in this country, and in this society in general, looks to be upside-down. Many older Africans are checking out younger Africans and seeing a "generation gap." In some ways, they're looking at our youth as if they were aliens--not from across the border but from another solar system. And some young Africans are seeing the elders in the same way. But those of us who are older forget that we planted the seeds that have grown into who our youth are and how they carry themselves.

Not only did we plant the seeds in the sense of bringing these Africans into the world; but we planted the seeds through both the advice and counsel we gave and did not give to them and through the examples we set for them with our own behaviors. We also planted seeds through our attempts to guide our youth through the mine-fields of destructive influences from European(Caucasian)-run institutions. The more effectively we limited our offsprings' exposure to these corrupting influences and/or neutralized them with positive influences, the greater were the chances that these seeds would grow into fruit we could be proud of.

But too many of us don't recognize that the U.S. school system(public, as well as private, for the most part), while giving our children training, skills, and knowledge that are useful to them, also functions to corrupt them with Eurocentric values and attitudes. Too many of us take or send our children to churches so that they can be taught to be good, while not understanding that what they're being taught to be is worshippers of a European/ "white" god and slaves to European authority. Sometimes our children and youth, for whatever reasons, sense the anti-African indoctrination going on in the classrooms or church buildings they're sitting in and they rebel. And to some extent, their rebellion is directed toward their parents and other African authority figures for pushing them into these institutions.

Bill Cosby isn't the only African who is being critical about young Africans in this country referring to each other as "niggers." But it may be that, inasmuch as "nigger" is an invention of Europeans, who used the term to define our foreparents as sub-human beasts, so they could "justifiably" be enslaved, the U.S. school system is preparing African children to accept the idea of being "niggers."

There's no point in sugar-coating what goes on. When an African child sits in a classroom and is taught literature but isn't taught about any African writers, he or she is forced to question his or her worth as an African and the worth of African people in general. When an African child is taught science but isn't taught about any African scientists, he or she is stuck with this question. Most of the courses of study the African student is exposed to either leave his or her people out as subjects or include African individuals only as tokens or after-thoughts. The African child gets the message: I am worthless. He or she does the math: black + worthless = "nigger." None of his or her teachers have to use the word. It doesn't have to be in textbooks or on a hallway bulletin board. The child has heard the word enough times screamed in vile, self-hating anger from one African toward another to know that "nigger" doesn't mean anything good.

Then, the idea that Africans are "niggers" is reinforced by the music industry, which does so through the mouths

(con't. on page 13)

FROM OTHER SOURCES

Court Challenge to Federal Sentencing Guidelines

"A constitutional challenge to the federal sentencing guidelines appears to be building ever since the US Supreme Court Apprendi decision 4 years ago. The most recent addition to this process is Blakely v. Washington, No. 02-1632, issued on June 23...

"Sentencing in 9 to 12 states is likely to be affected. States that use systems similar to Washington's, where Blakely originated, are: Alaska, Arkansas, Florida, Michigan, Minnesota, North Carolina, Ohio, Oregon, Pennsylvania and Tennessee.

"In Washington State, the state sentencing system had permitted judges--not juries--to make findings that increase a convicted defendant's sentence beyond the ordinary range for the crime. The majority in Blakely held that this violated the right to trial by jury, protected by the 6th Amendment to the US constitution.

"The facts supporting increased sentences must be found by a jury 'beyond a reasonable doubt' the opinion said. The federal system until now has empowered judges to make the factual findings that determine the ultimate sentence and required only a 'preponderance of the evidence' to support those findings--the legal system's lowest standard of proof.

"Any ruling applies to all cases still on direct appeal, but would not necessarily be retroactive..."

-from "From Apprendi to Blakely," pages 1 and 2, Aug. COALITION FOR PRISONERS' RIGHTS Newsletter(Santa Fe, N.M.)

Hair-Braiders in Mississippi Go to Court Over Discriminatory Regulations

..."The Washington-based Institute for Justice last week filed a civil rights lawsuit in federal district court

on behalf of three African American hair braiders from Tupelo.

"Melony Armstrong is an experienced African-style hair-braider who wishes to teach her trade.

"Christina Griffin and Margaret Burden are aspiring braiders who want to learn from Armstrong. Armstrong cannot get licensed to teach hair-braiding before succombing to 3,200 hours of largely irrelevant classroom instruction.

"There are no cosmetology schools in Mississippi that teach African-style braiding and there are no licenses offered in hair braiding or its instruction. The Institute for Justice points out that neither firefighters...nor paramedics and medical technicians undergo such lengthy training...

"African-style hair braiding is a tradition passed down through the generations for thousands of years before chattel slavery in this country and thereafter.

"Melony Armstrong spent 300 hours in class to earn a license in 'wigology', the care of wigs. Wigology has nothing to do with hair braiding. Only two of Mississippi's 40 cosmetology schools teach wigology, and neither in the Tupelo area. Because Armstrong convinced a local cosmetologist to teach her wigology so she could get a license, she was able to open 'Naturally Speakinng', Tupelo's only natural hair care salon.

"Many African Americans believe in natural hair care techniques. However, Griffin and Burden contend they would not benefit from the 1,500 hours of instruction in wigology required to obtain a license. Not only is braiding not part of the curriculum, but the two women would have to learn damaging chemical processes not related and antithetical to African hair-braiding and natural hair care, the Institute said.

"...Armstrong decided to open a wigology school in Tupelo to teach others her craft. However, state cosmetology laws prohibit it unless she spends about three academic years in the profession and in instructor programs, which of course, don't teach braiding.

"The Institute said the result is a system that stifles economic opportunity and forces experienced and aspiring braiders alike to operate outside the law, and ironically, outside the reach of the state's health and safety regulations...

"...virtually all hair-braiding locally is performed by unlicensed, in-home braiders who learned the craft the same way their mothers, grandmothers, great grandmothers and other predecessors did...

"'Our goal is to restore economic liberty--the right to earn an honest living--as a fundamental civil right', attorney Berliner said. In Mississippi and several other states, such cases date back almost two decades...

"Apparently, African culture--including hair styles, clothing and body adornments--remains a sticking point with this country's white power brokers and their black supporters."

-from "Hairbraiders Say State Hampers Economic Liberty," pages 1A and 19A, Aug. 12-18 JACKSON ADVOCATE(Jackson, MS.)

Education Advocacy Group Seeking Changes in LA. Schools

...On June 8th. over 150 students, parents and teachers participated in a CEJ[Coalition for Educational Justice] demonstration at the LAUSD Board of Education, with a broad program for justice in LA schools. They were demanding that class sizes be capped...CEJ is demanding that JROTC programs, which have been expanded in Black and Latino schools since the 1990s, be after-school rather than regular school programs, and that the decision to have them at all be left to the school community...CEJ is also demanding that LAUSD take a stand against Bush's law, the so-called 'No Child Left Behind Act', that requires schools to give students' personal information to the military...

"CEJ has built on the success of its organizing efforts against high-stakes racist testing, against militarism in the schools, and for a pro-democracy, pro-justice stance within the teachers union..."

-from "Brown v. Board of Education and the L.A. Schools," pages 11 and 12, summer TURNING THE TIDE(Culver City, CA.)

Opt-Out Clause in "No Child Left Behind" Mandate

..."NCLB[No Child Left Behind] is a 670-page federal mandate; it requires specific academic gains in reading and math measured in standardized tests. Section 9528 mandates schools to give out private information such as name, address and telephone number of all juniors and seniors at the military request. It threatens schools with loss of federal funding if they don't comply. But there is a legal way out of this provision, called OPT-OUT.

"The district[Los Angeles Unified School District] mails letters to juniors and seniors each September with a form to return. The form must be signed by parents(student, if over 18) and returned to the local school district by a specific date(often early October). This OPT-OUT form states that you do not want your private information given to the military. This process can and should be revised for better communication and more opportunities to opt out..."

-from "Stop Militarism in L.A. Schools," page 12, summer TURNING THE TIDE

Venezuela Trying to Chart Path of Self-Reliance

..."On Sunday, in the first ever referendum to recall a head of state mid term, millions of people lined up at polling stations chanting, 'We want to vote'...

"Over 70 percent of the population voted, and of those 57 percent voted for President Hugo Chavez against the recall. People from both sides showed enormous patience queuing between four and 14 hours to cast their vote...International observers were greeted with cheers and applause as voters felt our presence confirmed a 'clear and transparent' election.

"The Carter Center and the Organization of American States issued unambiguous statements confirming they found no

fraud and that President Chavez had won by a wide margin of almost 2 million votes...

"Venezuela...has oil; it is the fifth largest exporter. The U.S. depends on it and thus wants control over it. But the Venezuelan government needs the oil revenue, which U.S. multinationals - among others - siphoned off for decades, for its efforts to abolish poverty.

"Hugo Chavez was elected to do just that in 1998, despite almost all of the media campaigning against him. Participation in politics, especially at the grassroots, has skyrocketed. A new constitution was passed with more than 70 percent of the vote, and there have been several elections to ratify various aspects of the government's program, most recently a referendum called by the same government opponents who organized a coup in 2002.

"For Venezuela's participatory democracy, which works from the bottom up, the ballot is only a first step. People represent themselves rather than wait to be represented by others, traditionally of a higher class and lighter skin. Working-class sectors, usually the least active, are now centrally involved.

"Chavez has understood the potential power of women as primary carers. Four months of continuous lobbying got women the constitution they wanted. Among its provisions, it recognizes women's unwaged caring work as economically productive, entitling housewives to social security.

"No surprise then that in 2002 women of African and indigenous descent led the millions who descended from the hills to reverse the coup - by a mainly white elite and the CIA - thereby saving their constitution, their president, their democracy, their revolution...

"Despite oil, 80 percent of Venezuelan people are poor...65 percent of basic food is imported. President Chavez has placed much emphasis on regenerating agriculture and repopulating the countryside, so that Venezuelans can feed themselves and are no longer dependent on imports or vulnerable to blockades which could starve them out...

"Most importantly, the oil revenue is increasingly used for social programs as well as agriculture: to enable change in the lives of the most who have the least...The oil workers have created committees to work out how the industry is to be run and for whose benefit, even what to do about the pollution their product causes...

-from "All Power to the People," pages 1 and 9, Aug. 18 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

U.S. and French Appetite for Oil Leads Them to Africa

"France and the United States have stepped up their race for new business deals...in oil-rich North and West Africa. The French government announced in July that it is due to sign a military pact with former colony Algeria that would include weapons and technology transfer, training and intelligence sharing...

"Analysts say these actions seek to secure access to Algerian oil and gas resources to counter similar efforts by the U.S.

"'The French government wants to counter the diplomatic advances achieved by the Bush government in Algeria in particular, and in West Africa in general', says Francois Geze, an expert in French-Algerian relations...France has been building diplomatic relations across West Africa. This includes Gabon...and Angola...

"In March this year, the U.S. invited top-ranking military officials of Chad, Mali, Mauritania, Morocco, Niger, Senegal and Tunisia to the U.S. European command headquarters in Stuttgart, Germany. The command center also covers 48 African countries.

"The Stuttgart summit covered representation from the Middle East through the Maghreb(Arabic North Africa) to the Gulf of Guinea. This is a region sitting above a giant sea of underground oil...

"Recently, the U.S. government indicated its interest in the oil-rich Gulf of Guinea in announcing a military cooperation program with Nigeria. Gen. Robert Foyleson, commander

of the U.S. Air Force in Europe, said at the announcement: 'This region is important to the stability of the United States because of the petroleum, and so it's no surprise to me that if the U.S. Navy, the U.S. government wanted to exercise, that **they will take the areas that are of great importance to them**[emphasis added]'.

"Analysts believe that over the next five years a quarter of non-Gulf oil on the world market will come from sub-Saharan Africa."

-from "U.S. and France Vie for the Oil Riches of Africa," page 12, Aug. 24 THE FINAL CALL(Chicago, ILL.)

BOOKS

BLACK BUILDING BLOCKS: A Guide to Group Economic Empowerment

by Oliver McAfee, Ph.D.

[We quote from the author's remarks about his book, as appear in the Aug. 12-18 JACKSON ADVOCATE.]

As a group, Black Americans are at the bottom of the economic ladder. Other groups in the nation are moving forward economically, while we black folks continue to try to depend on everyone but ourselves to economically move forward in the nation...To encourage all Black Americans to begin to focus on achieving black group(collective) economic empowerment, I have written a book titled, 'Black Building Blocks: A Guide to Group Economic Em-powerment'. The book is a comprehensive plan that puts emphasis on:

-Channeling black dollars to black business districts
-Allowing money to change hands multiple times within the black community
-Retaining black dollars within the black community to build individual wealth and group wealth
-Placing well-capitalized black-owned businesses in inner-city black business districts and outer-city shopping centers to create millions of jobs
-Changing current black inner-cities into new inner-cities
-Stopping black-on-black violence.

The book focuses on a new Building Blocks Approach strategy that Black Americans as a unified group can realistically use to achieve the above outcomes, thereby being able to move toward the attainment of group(collective) economic empowerment.

WE WANT FREEDOM: A Life in the Black Panther Party

by Mumia Abu-Jamal

[We quote from Walidah Imarisha's review, which appears in the Sept./Oct. edition of CLAMOR Magazine]

...As the Philly chapter Minister of Information at the age of 16, Abu-Jamal shares his memories as snapshots of a movement...Abu-Jamal's book is not the tale of heroes and leaders, personalities and revolution superstars. Itis the tale of the thousands of every day foot soldiers, the black, energetic youth who flocked to the party and who fed children, distributed blankets, sold papers, slept in collective housing, and were prepared to (and did) give their lives for what they believed in.

...Abu-Jamal shares the Party's triumphs as well as their mistakes...Looking back with four decades of knowledge and reflection,...Abu-Jamal talks about the east coast/west coast split between the Panthers, the ideological (and personal) conflicts in the organization, while keeping in the front that the downfall of the Panthers was orchestrated by the FBI and their COINTELPRO(counter intelligence program)..."The Party...limped, wounded by external and self-inflicted injuries," he writes.

One of those self-inflicted injuries was sexism, and Abu-Jamal attempts incorporating the voices of women, not just as an afterthought, but as an integral part of the story.

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

of those African performers who'll spit any kinds of lyrics for money. Young Africans get bombarded by this madness so much that they forget the elders' rule that we're not supposed to use "nigger" in mixed company. They blurt it out anywhere. Then, Africans, who are the age to be elders, but not of the mentality, attack the youth for saying the word. But they don't really object to the word, because **they** use it. They just don't want this verbal manifestation of African self-hatred to be used in front of "the man." But, in truth, these "elders" and youth are on the same page. They're just not of the same age.

Sometimes, whether we're older Africans or younger, we see how complex our situation is in this country and want to make things at least **seem** to be simpler; so we go for the simple answers. We see and experience conflict among Africans that **seems** to be based on age, and we point to a "generation gap." Some older Africans see hip-hop/gangsta images of African youth and put African youth in general into this category. Some younger Africans see older Africans who are boot-lickers for Europeans and come to believe that older Africans as a whole are boot-lickers. Sometimes we are hypocritical and/or half blind in our generalizing attacks. If a young African sees a Clarence Thomas as a model for sell-outs but doesn't see an African comedian or rapper, for instance, who encourages the abuse of African females or portrays the killing of Africans by other Africans in anything but a negative light as being a model for sell-outs, then he or she is half blind.

The fact is that most of us, to some degree or other, are blind and confused. It's no accident. There are political, economic, and other forces at work to keep us in this condition and a variety of distractions thrown before us to of various economic means, male and female, etc. That we, like any other people, have among us these and other sub-groups is not a problem. That we allow these variables to be used by others as means of bringing and maintaining disunity among us **is** a problem.

It's not the age but the page. Those of us who have an understanding of ourselves as being **African** people, who see us as having vital interests in common, and believe that we and our common interests have to be number one

(con't. at bottom of page 14)

ANNOUNCEMENTS

The NDABA IV meeting will be held on October 29-30, 2004 at Morgan State University in Baltimore, Maryland. "Ndaba" means "meeting" or "big sitting down." The NDABA Movement is a network of organizations, researchers, scholars, faith-based institutions, and activists in the Reparations Movement. This network has been convening regularly over the last year to collectively intensify the reparations demand for Black People in America. At the NDABA III meeting held in Houston, Texas, March 19-20, 2004, we agreed to develop and circulate throughout the Black communities in America, a reparations petition that clearly indicates at the grassroots level, Black people's support for the reparations demand. For additional information, call (708) 389-9929. The e-mail address is nbufchi@allways.net.

The HARAMBEE FLAME, the monthly newsletter of the parent chapter(at the state prison in Lincoln) of the Harambee Afrikan Cultural Organization is available at the Aframéri-can Bookstore at 3226 Lake St. in Omaha. We thank Brother Marshall and Sister Annette for providing this service to the African community.

.....

COMMENTARY(Con't.)

in our personal and collective lives must work to bring as many of our people as possible into this understanding. The more we are successful in this, the more we'll discover that differences in age, economic condition, gender, and so forth can **add** to the vitality of our collective ideas and aspirations, rather than detracting from it. The experiences and perceptions of our generations, of our males and females, etc. are not unrelated and opposed elements, but **complementary** components, by which we can forge a strong movement. We have to have the sharpness of vision and wisdom to distinguish the positives that each component brings into the mix from the negatives and the courage to remove the negatives, even though they may be **ours.**

-Editor

BACK IN TIME

Carter G. Woodson, in ***The Miseducation of the Negro****, gave us a thorough and insightful criticism of the educational system in America and its effects on African Americans. His main point of critique were that the system:*

1. *failed to enable African Americans to make a living;*
2. *failed to teach African Americans to serve their community;*
3. *aided in the continuation of the enslaveement of the minds of African Americans;*
4. *placed a barrier between the more and the less educated; and*
5. *continued instead of corrected the lack of vision among African Americans, especially the leaders.*

African Americans had been 'mis-educated' in white schools and by white teachers because the system in these schools was geared towards perpetuation of the mental enslavement of Afro-Americans in order to keep exploiting them and to keep them in the lowest ranks of society. Most African American schools and teachers had not done much better because most of those schools were not controlled by African Americans and, in addition, those African Americans who were in control of schools dor who taught in them were mis-educated themselves and often did not do things differently from whites at all. African Americans had basically learned to do as they were told so that they would function well in society, i.e. as the oppressor wanted them to function...

The consequences of this mis-education were immense and touched all areas of life. Since it perpetuated the black inferiority/white superiority dichotomy, it perpetuated the problem of low self-esteem in Africa Americans, which in turn perpetuated the lack of confidence in the possibility of progress (Woodson 1977). This lack of confidence worked two ways: many African Americans lacked the confidence to start a business, and those who dared try to establish a business often had a hard time because their African American patrons lacked confidence in their businesses (Woodson 1977). Lack of support or withdrawal of support in times of crisis is, of course, a threat to any business.

Furthermore, the school system did not train Afro-Americans to make a living because it trained them for activities which they were not allowed to carry out by society because of segregation and discrimination. African Americans in business school often came to despise opportunities for business which were not of the Wall Street kind, such as running food stands. Foreigners came in and made nice profits off their black patrons...

A very serious problem was caused by the effect of the mis-education of African American leaders. Since they were educated in public schools and religious schools with the same kind of curricula, which lacked any positive information or constructive study of African Americans and their problems, they were totally unprepared for the job they were supposed to do once they left school. To make matters worse, their education instilled feelings of inferiority and self-hatred in African Americans, which could lead 'highly educated' African Americans to despise the masses. This estrangement of the 'Talented Tenth' from the masses which they were supposed to serve was perhaps the most serious consequence of the Afro-Americans' mis-education...

Source: MOLEFI ASANTE AND AFROCENTRICITY: In Praise and in Criticism, edited by Dhyana Ziegler

COMMUNITY NEWS

Inside's Loss, Outside's Gain

Two days ago, Kevin Hurst, a brother in his twenties who has been a member of the Harambee Afrikan Cultural Organization for a couple of months, left this place to return to his family and community in Omaha. In the time that he was involved with the organization, before and after he joined, he spent his time constructively, reading and studying and talking with brothers in order to get more in touch with who he is as an African. Another of our brothers, Kitwana Musasi Mtundu(formerly, William "'toon" Hawkins), will have left this joint by the time you read this. Mtundu is our Akewi(librarian) and is a young brother as well. He will be returning to Omaha after doing a few months in a federal joint. We wish these brothers well and hope that the African community there in Omaha benefits from their presence.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - position unfilled

Eleto(Administrative Chairman) - position unfilled

Akapo(Treasurer) - Johnny Houston

Akowe(Secretary) - Mosi Bankole

Akewi(Librarian) - Kitwana Musasi Mtundu

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa